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varying significations it has exerted ; and, lastly, the author's view of the correct interpretation which should be given to it in relation to our spiritual life.

This is a timely article, and one of great value. But it is so terse in style, and so packed with matter, that a fair synopsis would equal it in extent.

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THE ATHEISM OF RELIGIONS. By J. H. CROOKER ; *The New World*,  
September, 1897, pp. 519-31.

THE term atheism in this article does not mean philosophic doubt, superficial denial, or positive rejection of theism, but an arrested reverence which, failing to trace divineness throughout the universe, relegates portions of nature and humanity to a power other than God or a realm outside the kingdom of order. The Persians had intense faith in God, but their belief in Angro-Mainyus shows an atheistic gap in the divine order which modern science with its doctrine of evolution and of the place which sin and pain hold in the perfecting of life enables us to fill, offering a thought of God commensurate with the universe. The Brahmans, as represented in the Upanishads, had an acute and spiritual conception of God, but failed to find him in the natural and the human ; there is as much atheism in the denial of those material realities with which modern science deals as in the denial of spirit, and the caste system is but a denial of God in man, an atheism of the blackest character. Buddhism reverences man, but does not rise to faith in the universal soul incarnating itself in humanity, and by its warfare against desire, which can properly be interpreted only as a divine urgency within the soul, inculcates an atheistic philosophy of nature and denies the real divinity of man. Christianity is atheistic when it ignores the real and abiding presence of God in the world by conceiving of him as visiting the world only in occasional miracles, when it arrays justice against love, as in popular theories of the atonement, or restricts the divine fatherhood to the person of Jesus or the souls of the regenerate alone. We shall have a wholly theistic Christianity only when we recognize that all men are identical in essence with God, and that humanity, not Jesus alone, is the sphere of the divine incarnation. "The richest fruitage of the spirit is a thought of God that links itself with all that is beautiful in nature, that embraces all souls in its providential ministries, that finds revelation wherever truth is discovered and divine service wherever

truth is lived, and in the fullness of love and sympathy casts out the atheism latent in every form of inhumanity."

This is a clear and well-written article, descriptive rather than argumentative in character. The author does not seem fully to appreciate the fundamental reason for certain forms of the "atheism" which he is considering: namely, the difficulty of reconciling infinite goodness with the existence of sin and suffering; nor does the doctrine of evolution, upon which he relies, help matters very much. It does appear to be true that evil has had a place and a function in the development of man, but why, under a rule of perfect goodness and love, the result should have been achieved by such means is a question that still presses for solution.

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#### SOME DOCTRINAL FEATURES OF THE EARLY PROPHECIES OF ISAIAH.

By PROFESSOR GEERHARDUS VOS, Ph.D., D.D.; *The Presbyterian and Reformed Review*, July, 1897, pp. 444-63.

THE inaugural vision of Isaiah is the point of departure for the study of the doctrinal features of his early prophecies. Isa., chap. 6, sets forth this vision as it was received, without additions due to later experience. The outstanding features of the vision — namely, the self-revealed divine presence in infinite glory and purity, the dependence and sinfulness of the creature, and "the profoundest worship" growing out of "joyful self-surrender" — bear an intimate and manifest relation to the prophet's life and teaching. These features center about God, and the prophet's life and teaching are theocentric.

Isa., chaps. 2—5 and 9:8—10:4, contain the early prophecies of Isaiah, and the doctrinal features of these chapters show clearly the influence of the inaugural vision.

First, this influence is seen in the prophet's monotheism. He predicates divinity of Jehovah alone. "Idols are the caricature of divinity, idolatry is the caricature of religion." The materials of which the idols are made constitute "all the reality . . . represented by these deities." Of Jehovah's attributes Isaiah emphasizes holiness and glory. The holiness in its widest sense is "equivalent to all that which renders Jehovah distinct from every other being without special restriction to the ethical sphere." In it are combined "infinite majesty and moral excellence," and this combination furnished Isaiah with a "theological basis for the principle of retributive righteousness." The glory of Jehovah is "the outward manifestation" of the holiness. Divinity must reveal itself. Isaiah sees the divine glory everywhere.